

THE
PICTURE
Of Patience.

OR,
A DIRECTION
to Perfection.

Most needfull and vsefull in
these dangerous daies of sinne,
and publike feares.

*James 1.4. But let patience haue her perfect worke
that you may be perfect and entire, wanting no-
thing.*

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Gray-Hound. 1 6 2 9.

PICTURE

OF THE

ADDITION



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TO
THE RIGHT

honourable, and right
vermious Lady,

The Lady Astor,

Wife to the right honourable
the Lo. *Aston*, B. of *Forfar*, W. I.
willeth all increase of happinesse,
externall, internall and
eternall.

Good Maddam



Wouche safe, to ac-
cept this, once
your owne by
priuate Deuotion & now
made yours by publike
Dedication, and when
your

your Religious Soule shall
make a pause from your
more holy Meditations,
I beseech you, vouchsafe
to cast an eye vpon this
treatise, it may be you may
finde and feele the spirit
of Consolation, working
in it. The Lord of Heauen
blesse you vnto my Lord,
my Lord vnto you, and
you both with all your
hopefull issue to his sauing
Grace, which is and shall
be the hearty Prayer of

Your most humbly deuoted
seruant

William Ieffray.



The picture of Patience.

O R,

A DIRECTION
to Perfection.

Most needfull and vsfull in
these dangerous daies of
of sin, and publike
feares.

A discourse confined to that
place of the Apostle,

James 1. 4. *But let patience haue
her perfect worke, that you may be
perfect and entire, wanting no-
thing.*



Or so anciently,
as most truely
and diuinely was
it said; *Fortior est
qui se quam qui for-
tissima vincit mœ-*

nia: A Christiana valour is better

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expressed in conquering his *affections* by *patience* then in vanquishing of the whole world by *violence*. Many haue *powerfully* subdued others, which *poorely* and *basely* haue beene conquered by themselves. And this I dare as-
 Pro. 16. 32. firme (since the Scripture war-
 rants it) That hee who well gouerneth his *passions*, is more honorable then a Commander ouer *Nations*. They beare soueraigne power ouer others, this ouer himself. They are but *rulers* ouer some part of the *Mexicoque*; but hee is absolute lord and *gouernour* of the whole *Mexicoque*, the *Ile of Man*, which yet by an inevitable decree is as subiect to the distemper of *Affection* as the largest Regiments to the distraction of *Opinion*. How great an *Emperour* then may he be that guides his *affections* by the *Rule of Reason*, and subdues his *passions* by vnconquerable *patience*? who sailes in a *Harbour*, though the *Tempest* storme

storme at Sea ; and by a diuine
Moderation sailes happily betwixt
Scilla and *Charybdis*, stoutly with-
standing the frowardest blasts of
Calamitie, and comfortably appre-
prehending the sweete gale of
Peace ; not dejected by *Aduersitie*,
not erected by *Prosperity*, but like
the neuer-fading *Laurel* greene as
well in *Winters calamitie* as in
Summers comfort. The Apostle
then seeing the excellencie of this
vertue, and knowing of what so-
veraigne power and precious vse
it would be to cure the miseries
of all the *dispersed*, (and therefore
distressed) *Iewes*, commandeth
them to plant this heare in euery
one of their *Gardens* as being the
true *Hearts ease* : which though
it be planted by *Paine*, watered
with *Teares*, cherished with *Sighs*,
yet the floure it beareth is *Perfe-
ction*, as he here sheweth.

Let patience haue her perfect
worke, that you may be perfect and en-
tire, wanting nothing.

Which words contelne a third reason, of the formerly propounded dutie, verse 2. *My brethren count it all ioy when you fall into diuarse temptations*; where hauing charged them to beare afflictions and temptations, and that with all ioy, knowing what a bitter and tart doctrine it was to the palate of the flesh, he doth inforce it by a threefold reason, as a threefold

Eccl. 4. 12. *Co-d which is not easily broken.*

First, because temptation is *diuinae mētis*; *A triall of our faith*. Secondly because our faith being triled bringeth forth patience. Thirdly, if patience may haue her perfect worke, then (*ab effectu*) she will make vs perfect and entire, wanting nothing.

Here by an excellent gradation he brings vs *De profundis* to *In excelsis*, from the bottomelesse pit of *Miserie* to the highest pitch of *Glory*. For temptations doe deeply plunge vs into the depth of calamitie, but if by remembrance wee

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consider, and with consideration remember that they are Gods Touch-stone; for the triall of our faith, they will make vs patient, and if patience may haue her perfect worke by perseuerance, shee will make vs perfect.

See here *Iacobi Ladder* teaching from Earth to Heauen, mounted from banes, but aymes at blisse, lifting vs even from the gates of hell, to the Port of Heauen; leading vs by the hand from Egypt to Canaan; from mans deepest misery to his highest felicitie.

So that in the Coherence, wee may obserue the former Admonition enforced by a powerfull Reason; and that Reason seconded by a worthy Admonition, which easily divides this portion of Scripture into 2 parts.

1. An Admonition; *Let Patience haue her perfect worke.*

2. A Reason enforcing the Admonition; *That you may be perfect and entire, wanting nothing.*

In the Admonition 2. things are considerable, 1. the subject of the Admonition, which is *Patience*; 2. the Admonition it selfe, *Let her haue her perfect worke*. Thus for a while must I diuorce *Patience* and *Perfection*, the *Author* and the *worke*; but in the end I will conioyne them like *Hippocrates* his *Twinnes*, and leaue them to liue and die together.

The first object that offers it selfe to the eye of our consideration, is the subject of the Admonition, *Patience*; *Let Patience &c.*

Plato was wont to speake of *wisdom* that if she could be seene with humane eyes, without doubt she would moue mens hearts, greedily to affect her: So may I say of *Patience*, that if the eyes of our mortall bodies could see the excellencie of this vertue, no doubt but our eyes would teach our hearts to affect so excellent a beauty.

Your eies might then performe that

that dutie which now my vnskillfull pencill must doe, for the sight of that *diuine vertue* would easily bring forth in you Amazement; Amazement would procure Respect; Respect would breed a reuerend and observant loue: Shee being like the *Tree* which *Moses* Exo. 25.25 cut downe and threw into the bitter waters of *Marah* to make them sweete: Or *Elisha* his *cloak*, 2 Kin. 2.14 by which *Elisha* diuides the waters of *Jordaine*; for *Patience* it is that turnes the *Gall of bitternesse* into sugred and sacred *Content*; that diuides the troubling waters of affliction, to make an easie passage for vs into the *Land of our celestiall Canaan*

But that we may the better discover the beauty of this vertue, I will first expresse her by her definition. Secondly delineate her by her *Picture*. Thirdly decypher her by her Character. And lastly commend her by her Effects.

First for her definition (which

Logicians call *Definitio evolutio*) S. Auguſt. defines her thus, *Patience* is a religious mans gratefull vndergoing of all troubles & labors for the loue of God, & the hope of the reward of eternall bliſſe. *Gregory* thus, To be *Patient*, is with an equall minde to endure miſchieſes from other men, & not to be moued with anger towards them that do inſlicke them. Others thus, *Patience* is a vertue by which a man beares all infirmirie and aduerſity that can betide him, with an vndanted & conſtant reſolution, for God & godlines ſake. And this latter definition may be preferred to the former, who though they doe expreſſe *Totum Patientia*, yet they doe not expreſſe *Patientiam totaliter*. They doe expreſſe the whole of patience, but not patience wholly: And to this laſt agreeth the definition, which may be gathered out of *Calvin* and other Orthodox writers, namely, that *Patience* is a voluntary ſuffering of
all

all losses and crosses for Christs sake
and the Gospels, grounded upon the
never-failing providence of God.

Now when I speak of a voluntar-
y suffering, I meane not a *Strenuall*
stupiditie, as when a man seemes
to be senselesse in affliction; but
I meane such a *suffering* as pinch-
eth and pleaseth; pincheth with
griefe, & pleaseth with reliefe;
pincheth with griefe, when wee
feele the rod vpon our shoulders,
and sit with *Israel* mourning by
the waters of *Babylon*; & pleaseth
with reliefe, when we feele *Christ*
drying vp our teares and curing
our wounds and telling vs in the
care, This grace is sufficient: ei-
ther by trying vs in the fire to
make vs pure, or by changing
our *Elegies* into *Eulogies*, by a hap-
py and heavenly deliuerance; for
then shall our water be turned in-
to wine, our mouthes shall be fil-
led with laughter and our tongues
with ioy. Againe it is not euery
suffering but a *suffering for Christ*,

Pl. 137. 1.

2 Cor. 12.
19.

wherein patience truly can shew her selfe; for *Heathens* so can shew vs patternes of patience, but the *Christian* must arme himselfe to suffer patiently, not for euill but for good, yea for God: And happy are those soules that so suffer, for if *Patience* haue her perfect worke, we shall be perfect.

The second thing obserued, was to delineate her by her picture, for which I will be beholding to that exact Symmetritian *Tertulian*, who doth thus decipher her; *Patience* (saith hee) hath a most quiet and a most pleasant aspect, her forehead pure, voyd of all wrinckles either of sorrow or anger; her eye-browes sweetely but modestly inclined to *Mirth*; her eyes cast downe, but by *humilitie*, not by *infelicitie*; her mouth sealed vp with the honour of *Silence*; her colour such as *Securitie* and *Quiescentie* are wont to haue; her head she often mooues with a threatening laugh-

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ter against the Deuill ; as for her apparell about her breasts it is white, close to her body, to signifie she is neither puffed vp, nor yet disquieted, she sits in the throne of the sacred spirit : for where God is, there is his Nurse-child *Patience* here you heare not but may euen see the admirable beauty of this vertue, which *Prudentius* that diuine Poet, or Poëticall Diuine doth (after *Tertullian*) thus delineate,

*Behold how Patience with a mild aspect,
Stands in the midst of vertues chiefeſt ſeat,
No trouble can her ſetled minde deſiect
From Reſolution : She vndaunted goes
Into the miſt of danger, whoſe rough piles
Doe lend her wounds which ſhe repaies with ſmiles.*

See here (and admire to ſee) the excellencie of this vertue, and let vs learne at laſt (at leaſt for ſhame) to loue her, whom thou ſeeſt to be ſo excellent : is not beauty loves loadſtone ? why ſhould it not then attraſt thy heart to bee
en-

enanted of her? that *Patience* may haue her perfect works &c.

The third thing was to decipher her by her *Character* & a kind of morall instruction as not much in vse among the ancients so happily receiued in these times of ours. I will therefore thus presume to *Charakterike* her: *Patience* is *Miseries best Physick* which if she doth not extirpate, doth yet extenuate the disease: she is the nurse of valour and *Christian Resolution*, the Child of *Calamitie*, and Mother of true *Constancie*; she goes the *Milkie way* to the golden *Meane*, bearing as well from the *Rock of distemper* as of *distraktion*; she sets her selfe a worke with *Doreas* to make cloathes for vertue, against the winter of *Aduersitie*, she sleepeth contentedly vpon a bed of *Nettels*, and riseth with comfort from the *Couch of care*, shee may bee made subiect to, but neuer the subiect of *Misery*: *Misfortune* may be an *vsurping Tyrant* over her to paine her,

her, but neuer a receiued *Soueraigne* to command her; she weepes the teares of *Comfort*, and findes *Content* in the middest of discontent; thus by a heavenly *Neglect* she makes *Troubles* and *Calamities* the *Foye* of her Lustre, making the deepest *miserie* the Basis of her highest triumph: *Gold* she is, and therefore pure for the *Fire*; *wheat* she is, and therefore cleane for the *Fanne*; *Oyle* she is, and therefore clearer for the presse: In a word she gaines by losse, and mounteth from the vale of *Miserie* to the mount of *Glory*. See here the *Character* of this blessed vertue, and blessed is he that can enioy her, not to possesse her onely, but to be possessed of her.

The last thing obserued was to commend her by her *Effects*. So that as the woemen said, See what *Dorcas* did when she was a-live; so may I say, see what works *Patience* would doe if she were a-live. Now these effects are admirably

rably laid downe by *Tertullian* and after him by *Cyprian*, the happy Imitator of *Tertullian* (as *Lorinus* noteth) namely that *Patience* defends all God his *Decrees*, obeyes his *Precepts*, fortifieth faith, governeth peace, assisteth loue, instructeth humilitie, expecteth repentance, assigneth confession, ruleth the flesh, preserveth the spirit, refraineth the tongue, restraineth the hand, insulteth vpon temptations, expelleth scandalls, finisheth *Martyrdome*. She comforts a poore man, moderates a rich man, sustaines a sick man, protects a strong man. She delights the faithfull, invites the gentle, she commendeth the servant to his master, and his master to his God, she is the ornament of womanhood, and the touchstone of manhood, she is loved in a child, commended in a young man, but admired in an old, in all sexes, in all ages, she retaines a never-fading beauty. These be the works of patience, these she performes, wheresoeuer shee resides, so that

for the conclusion of this point I may speake of her as *Hugo* doth of *Charitie*, I know not what I shall more say in thy commendation, but that *Patience* made Christlike vs, and will (if we embrace her) make vs like Christ.

The second thing obserued was the *Admonition* it selfe, *Let Patience haue her perfect worke*; where by *perfect worke* is meant the *workes of perseuerance*, So *Hierome* expounds it: *Then shall Patience haue her perfect work if she continues to the end: for Patience is not perfect if she endure the first or second storme of tribulation and then prooue recreant; but shee must perseuere to the vtmost end, if she will bee perfect, for not to perseuere to the end, were to ouercome some sharp and perillous sickenesse, and dye by a Feuer, or to escape in the Onset, and be slaine after the conquest; or securely to passe a raging Tempest at Sea, and then sinke in the harbour*

hour: for in vaine, whilst we live we doe good, if whilst we live we cease to doe good: Our lives must end before we end our obedience, and the cause of our suffering determine before our suffering: for we must not be like the *Tiger*, which if he obtaines not his prey at the first or second leape, will leape no more; but as

Gen. 8. 11. *Noah* his Dove, which was not sent out once onely, but againe before she brought the *Olive leafe* in her mouth; So we must not onely endure our tribulation, but if the waters of affliction be still up, we must patiently continue our suffering, till our suffering bringes vs the *Olive branch*, the perfect *Hieroglyphick* of our assured quietnesse, and eternall rest. For it is the end that approoves the act, and *perseverance* crownes the head of *Patience*. In the old Law we were commanded to offer the *Tails*

Levit. 3. 9. *in the rumpe of the beast*, in sacrifice: what is the meaning of this Precept?

cept? may I not speake as Saint
Paul speaketh to another end,
Doth God take care of Oxen, So say ^{2 Cor. 9. 2.}
I, regardeth God the Rump, or
rather saith he is not, altogether for
our sakes? Surely there is a kernell
vnder this shell, there is Gold vn-
der this Oare, what it is let Saint
Gregory expound: *Wee are com-
manded (saith he) by Moses to of-
fer the taylor of the beast, to this end,
(namely) that every good worke
which we take in hand, we should by
perseuerance bring to his perfect end.*
It is not then for that God stands
in neede of the beast, much lesse
of the rump that God comman-
deth it to be offered, but this is
the reason why the Lord requires
the *Taylor in the Sacrifice*, to teach
vs that he crownes not the begin-
nings but the ends of our best A-
ctions. For (as Mellifluous Ber-
nard teacheth the Iaquenses) it is
onely *perseuerance*, that gives the
wealth of glory to the sonnes of
men, and sets the *crowne* vpon the
head

head of *vertue*, without which neither the *souldier* can obtaine the *victory*, nor the *Conquerour* his *crowne*; she being the *nurse* to *Merit* and a *Mediatrice* to reward, her *sister* *Patience* and *daughter* *Constancy*, the *friend* of *Peace*, and *knot* of *friendship*, the *bond* of *unanimitie* and *Sanctuary* of *sanctitie*. Had *Saul* persevered in his obedience, hee had not lost his *Kingdome* with his life. If *Sampson* had persevered in his cautelousnesse and *Salomon* in his devotion, the one had not beene deprived of his *wisdome*, the other of his *strength*. So that without the assistance of this vertue it is impossible for vs (we see) euer to attaine to the *crowne* of *glory*: for we

runne in a Race, and therefore must not giue ouer till we come to the end: but as a *Runner* regardeth not how much he hath *run*, but how much he hath to *runne*; so must we forget what troubles we haue suffered, and make our selues

2 Cor. 9.
24.

selues ready to runne the rest of our course. We fight Gods battell, and must not faile in the enterprise; for *Vincenti dabitur*, to him that ouercometh is proposed the *Reward*: saluation is the end of our Aymes, and our Ayme at our ends. Let vs then continue to the end that we may be saued.

Reue. 2. 171

Marke 13.

13.

How patiently doth the Merchant endure stormes and calmes, heat and cold, tempests at Sea, trauels and troubles by Land, and all for gaine? and shall not we for the gaine of *Heauen*, goe euen by the gates of *Hell*? The *Israëlites* that murmured at their trials in the wilderness had: a *Daniell* of the land of *Canaan*, onely *Caleb* and *Ioshua*, which expected bitterness in the wilderness of *Syn*, but sweetness at *Mount Zion*, happily arriued in the *Land of promise*. Let vs then with *Caleb* and *Ioshua* patiently endure the bitterness of the way, that we may come to the Citie which is not onely *Hierusalem*,

Nomb. 14.

13.

less, the vision of peace, or peace in a vision, but peace in fruition, together with eternall securitie attended by never-fading felicitie, following this our Apostles rule, *Let Patience haue her perfect worke, &c.*

The second thing obserued; was the Apostles Motive, to induce to this dutie, *that you may be perfect, entire wanting nothing*: See **Ecc. 4. 12.** here a *threefold Cord* (which is not easily broken) vsed by the Apostle to draw vs to let *Patience haue her perfect worke*. First that we may be *perfect*, secondly *entire*, thirdly *wanting nothing*. The first is *perfection*, which is the All-satisfying object of mans boundlesse desire; yea the *Creatures* even groane for their perfection, all things being carried away with a wonderfull longing to be made *perfect*, and shall not a Christian (whom *Pleasure* inviteth, and the celestiall troope of Angells instantly desire to haue him vnited vnto them)

shall

shall not he I say, patiently endure those troubles that tend to his perfection?

Now when I speake of *perfection*, I meane not such a *perfection* as is absolute, for that attends vs in the life to come, and is not attained vnto in this; but I speake of *perfection* as it is, of a manner of *perfection*, though farre short of that which is *absolute*, and this *perfection* consists, first in relation to others whereby a man is preferred before others in his Rank. So Noab was a *iust man and perfect* Gen. 6.9. in his generation where Noab is not termed perfect, for that he had attained to the degree of *absolute perfection*, but (only by way of relation to those of his Time) hee was found *more perfect* then the rest of his generation, and therefore he obtained mercy that in the deluge he might be saved, and his household. So in the new Testament, Zachary and Elizabeth are said to be *righteous before God* and

Luk. 1.6.

to walke in the Commandements and Ordinances of God blamelesse. Now what kind of righteousness and innocencie they were indued with; Saint *Augustine* treating vpon these words doth manifest, *They were iust* (saith hee) in regard of their commendable and allowable conversation, which no man iustly could complaine of. They were righteous then and perfect, but not in an absolute, but relative perfection; so that I may conclude this point with that of *Ambrose*; *There are many perfect in this world* (speaking of a relative perfection) *who if you looke for true perfection* (meaning absolute) *they cannot be perfect.*

Secondly this perfection consisteth in *Acceptation* when it pleaseth the Lord to accept our imperfection for perfection. Now this acceptance is accomplished by a two fold meanes, first by the acknowledgement of our imperfection, for as in knowledge it is not the least part for a man to know, that hee knowes

knowes nothing; so in perfection it is not the least degree to know our selues to be imperfect: For as (that Hammer of Heretiques well obserueth) The vertue which now remaineth in a righteous man is so far forth called and accounted perfect, when as to the perfection thereof, there doth pertain both in veritie an acknowledgement, and in humilitie a confession of our owne imperfection. Hence wee discern a perfection grounded vpon the humble confession of our imperfection: this being indeed the greatest part of the wisdom of Man to know himselfe to be imperfect; for (as I may so say) the perfection of all men living in the flesh, is but an imperfect perfection (that is) such a perfection as is stayned with many imperfections. For we know the Church (and consequently euery actuall member thereof) though shee be comely as the Curtaines of Salomon, yet is she black as the Tents of Kedar, hauing her beauty (like the Moone)

Moone) stayned with some *blemishes of imperfection*. So that I conclude with *Augustine* that without all doubt he is a good proficient in this life, that by his profiting knowes how farre short he is of true and absolute perfection.

The second meanes whereby in Gods sight wee may be accepted, as perfect, is by endeavoring to attaine to *absolute perfection*; for as he that aymes at the Sunne (albeit he is sure hee shall not reach his mark) must yet vpon necessity shoote higher then he that levelleth at a bush; euen so he that sets before him the *patternne of absolute perfection*, as the ayme of his endeavour, shall be sure to attaine to an higher degree thereof then hee that either aymes not at all, or else but leuellis at *imperfection*. And of this perfection *Ambrose* speaketh, (led by the occasion of those words of the Apollle, *Let every one that is perfect bee thus minded*)

Phil. 3. 15.

In comparison (saith he) of such as be
negli-

negligent in diuine matters, they are to be called perfect, who with all carefull diligence doe walke in the wayes to perfection: and euen this endea- uour is in the eyes of God accep- ted for perfection; for so graciously- mercifull is the Lord to the soules of his Saints, that if hee see them endeuour to attaine but euen the lowest degree of perfection, he ac- counts them as perfect, accepting the will for the worke, the desire for the designe, the affection for the action. Thus as a man doth be- gin to be good, when he beginnes to desire to be good, so a Christi- an beginnes then to bee perfect, when he beginnes to endea- uour to be perfect, if then wee can en- dure all miseries for the obtaining of Gods glory, to suffer all imper- fections of the body that we may attaine to the perfection of our soules, wee stand perfect in this kinde of perfection; for it is not enduring, but the will to endure calamity that maketh vs perfect,

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(as S. *Cyprian* obserueth) for *Abraham* and that earth-despising troope of *Patriarchs* were not alwayes tossed in the tempest of miserie, who yet arrived at the Haven of perfection, *And those were not Martyrs onely which died for Christ, but those also that had a Will to die for Christ.* *Abraham* did not offer vp his sonne *Isaac* to death for a sacrifice, and yet God saith that he for his sake did non spare his sonne, hence Saint *Chrysostome* giueth vs this observation; consider (saith he) not the euent but the Will, for as touching *Abrahams Will*, hee had already bathed his sword in the bloud of his sonne; hence saith the Lord vnto him, Doe it not, for thy Will contents me, and for it I crowne thee: for my Rewards are awarded according to the Will, and I vse to crowne euen holy affections. Thus God accepteth the desire as if the designe had beene accomplished. So shall it be with vs, if we sacrifice not our *Isaac*, I meane our life

life for Christ; or if our soules be not exposed to the miserie of affliction, yet if we can be contented patiently to endure what may bee inflicted, albeit it be not, euen this desire shall make vs perfect in the eyes of God. For as in matters of *almes*, he hath giuen which hath a desire to give; so in matters of tribulation, he hath suffered that hath a will to suffer: if then thou hast a desire to offer thy soule for the confirmation of thy faith, and canst be content to haue it made for Christs sake like *Ezechiel* *Ezek. 2. 10.* booke, which was filled with lamentations, mournings and woe without and within; and art determined in thy selfe that no storme of calamitie shall breake the Anchor of thy patience, or driue thy soule into the tempestuous sea of passion, from the harbour of thy settled resolution: then assure thy selfe that thou art perfect, for *If Patience haue her perfect worke, shee will make thee perfect and*

entire lacking nothing.

The second maine reason why our Apostle exhorteth vs to suffer *Patience* to haue her perfect *work* is, because it will not onely make us perfect, but also entire.

The originall word is *ἀλόχανος*, which one English word can hardly expresse, for it intimateth that we should be *Integri, universales, Ad omnia quare*, as the proverbe runnes, or *Homines quadrati*, men at all points, such as dare looke danger in the face, and will not be dismayed with its fiercest assault. They know the worst of trouble, and affliction shall neuer be able to daunt their vndaunted resolution, for by *patient suffering* they are so inured to tribulation, as they are ready to enter-tayne it not as a hated enemy, but as a well beloued and long expected guest, dost thou then O Christian soule, dost thou desire his *entirenesse*? There are two things necessary to assist thee in the at-
tayning

tayning of it. The first is Knowledge, and the second is Imitation: both are expedient, that so our knowledge may mooue vs to imitation, and our imitation may confirme our knowledge: for without knowledge how can wee imitate, and without imitation what are wee the better for our knowledge? Knowledge without imitation is wretchednesse, and imitation without knowledge is but meeke apishnesse. Our vnderstanding must then be first informed, that we may know, and then our Will, will be more easily conformed, that we may imitate; and both these ioyned together will make vs *Let Patience haue her perfect worke, &c.*

If we then desire to be thus *entire*, by suffering *Patience to haue her perfect worke*, our vnderstanding must apprehend a twofold object; First that afflictions are Christs legacie; secondly they are Gods high-way to felicitie.

First, we must know that they are
Christ's legacy bequeathed vnto
his Apostles, and in them to vs by
1oh. 16. 33. his last *Will and Testament*. They
are a christian mans recognizance
whereby (as *Ioseph* by his *partico-
loured coate*) they may be knowne;
for he that is exempted from the
rod of God, is not the child of
God. Mans life is a *warfare* up-
on earth: now who intends to be
a souldier, and not meete with
danger? Nay euery christian man
is enrolled in Gods Muster-booke
in his baptisme, and therefore
must *fight the Lords battaile*, and
will he, that must *warre and fight*,
not expect to feele smart and
wounds? Let vs therefore that
are Christians arme our selues
with that resolution, in the Poet
Superanda omnis fortuna ferendo est,
and here, to the end that patience
(hauing her *perfect worke*) may
thereby worke our *perfection and
entirenesse*; it is necessary for the
Christian souldier to know two
things

things, First, that since tribulation is Christs legacy, that therefore all crosses, losses and calamities, which can betide a Christian man in this *vale of misery* are not casual (as vaine Atheists suppose) but are directed and inflicted by the al-seeing & al-guiding providence of God: for *What euill is there done in the City that I do not, saith the Lord?* doth the Lord speake by his Prophet of the euill of fault, no; for God cannot sin: how then? of the euill of punishment? yes verily, for God cannot choose but punish sin: ther-
 fore S. Peter concludeth; *Wee are troubled according to the Will of God;* which may be secret & vnknown, but neuer can bee vnrighteous, or vnjust. Is it then Gods will that we should be troubled? and shall our will be refractary and not rather subiect vnto his? shall our heavenly Father lay his lering rod vpon us for our correction, and not for our confusion, and shall wee shrink from such a fatherly

correction? Know we the reason why he now whips vs with Nettles? may it not be that hee may hereafter crowne vs with Roses? Let vs then patiently endure his castigation, that we may tend to the *entirenesse of perfection.*

The second thing that we must know, is, that our Saviours blessed legacy, I meane those crosses or losses that doe ouertake vs, or are inflicted vpon Gods children in this life, are not demonstrative arguments of his wrath, but rather infallible Testimonies and perspicuous tokens of his loue:

Heb. 12.6. *For Whom he loueth, them he chastiseth, and scourgeth euery sonne that he receiueth.* For like as some carefull father, that intends for some leud courtes to cast off, and finally to disinherit his sonne, giues him leaue to walke in the wayes of his owne heart, and in the lust of his owne eyes, not regarding though he make his soule the very source of sin, and the denne of

Dcuills,

Ecc. 11. 9.

Deuills ; and all because hee hath
lost his paternall loue : but if the
same father hath a sonne whom
he tenderly loues and intends to
make the heire both of his vertues
and fortunes ; if hee see him but
slip awry , or forsake that euen
path of vertue, which his exam-
ple had trod out before him, then
his tongue is ready to check him,
and his rod to correct him, why?
because he hates him? no, but be-
cause he loves him. Euen so our
heavenly father suffers the *sonnes of*
Belial, to feede like *fat Bulls of Ba-*
san because hee intends them for
the slaughter, and to flourish like a
greene Bay tree, because hee hath
ordained them to be suell for the
fierce fire of his wrath : but those
whom hee hath predestinated by
an euer louing and euer-lasting
decree, to be made heires of his
neuer fading Kingdome coeter-
nall in the Heauens, these if hee
sees (as what doth not God see)
but slip aside out of the way of
C 5 right.

righteousnesse, out of that way that his Heasts commanded them to walke in, strait his rod is vpon their shoulders, immediately hee corrects them, but not in anger, fury and iudgement, but in loue, mercy and compassion. Thus

1 Cor. 11. *when we are iudged we are chastened*
 32. *of the Lord that we should not be con-*
demned with the world : for such is Gods louing care and carefull loue ouer his Saints, that he laies his correction rod vpon them for diuerse ends, best knowne vnto himselfe, tyer alwayes tending to the good of his seruants.

Sometimes he corrects them to weane them from the loue of this world, which, as that enticing
 Iudg. 16. *Dalilah* endeauoured to bereaue
 15. *Sampson* of his strength : so this alluring world sets all baies to bereaue Gods Saints of their strength in Grace. Now because there is such an Antipathy betwixt God and the world, that
 Iam. 4. 4. *the Amity of the world is Enmity*
with

with God, therefore the Lord scourgeth his Saints, to make them leaue the world and cleaue vnto him: for as the Nurse layes bitter things to the Teate of her breast, to weane her child from the loue of her milke, so the Lord layes bitter afflictions vpon his Saints, to weane them from the loue of this life. Therefore (saith holy *Augustine*) doth God mixe the gall of bitternesse with the sweetnesse of terrene felicitie, that hee might make vs seeke for another happinesse, whose sweetnesse shall neuer faile. God hedgeth vp this way with thornes, to make it vnpleasant to the flesh, least wee should forget the happines of our countrey: why did God afflict his people *Israel* in the desert of *Sin*? but with longing desire to make them seeke for *Canaan*, and the ioyes of *Zion*: and why doth God afflict vs here, but to make vs desire to be dissolved, that wee may rest in peace? For the vanities

ties of this world doth so intoxicate the soule with flesh-pleasing objects, as it makes it forget that soule-delighting subiect, the crowne of blisse. Euen as the sweetenesse of *Aetnaes* flowers bereaues the best-smelling dog of his Sent : so this soule-deceiuing sweetenesse bereaues vs of the sense of blisse. Is this then the end of Gods chastisements, onely to polish vs for himselfe ? and shall we murn ur agaist him, that deales so graciously with vs ? No, let vs but patiently endure what it pleaseth him mercifully to inflict, that *Patience hauing her perfect worke, we may be perfect &c.*

Somtime God correcteth and scourgeth man for sinne, and to bring him from sinne : for such and so great is Gods care ouer his Saints, that if he see any wickednesse in them, *strairway He punisheth their offences with a rod, and their sinne with scourges* : which was promised as a great blessing vnto

vnto *David.* The ancient Heathens seeing the servants of God in the Primitiue Church sore chastized vnder perfidious Tyrants, began to thinke that the God whom they serued was not the true God, because speedily he did not deliver them from the hands of persecuting Tyrants. Thus the naturall man cannot discerne the things that are of God, because hee lookes vpon them through the glasse of his owne conceit, measuring the miseries of this life, only by the Mete wand of blinde and corrupted nature; but what answeres *Lactantius* a Christian to their vnechristian surmize? *Let no man marvelle* (saith he) *if wee for our sinnes be often chastized of the Lord, yea when we are pressed and oppressed, then especially yeeld we thanks to our most indulgent Father, because he will not suffer our sore to grow to a full head, but launceth it with stripes and wounds, that by this wonderfull plaister he may heale the disease.*

disease. From whence (saith hee contrary to your conceit) we easily vnderstand that God hath a speciall care of vs, because hee is angry with vs when we sinne. See here a Christian, like a laborious Bee, sucking hony from the sharpest thistle; and marke the difference betwixt a carnall and a spirituall eye, the one sees a waue of sorrow comming, and distrusts with *Peter*; the other viewes it and reioyceth with *Stephen*, in the midst of calamity. Is this the end of Gods striking that hee may wound vs here, and heale vs hereafter, that sinne may now bee punished in vs, and that hereafter wee be not punished for sinne? Who will not then patiently kisse the rod of so louingly-gratious a father, who changerth eternall damnation into a temporall punishment? For doe wee not know, that *The reward of sinne is death*? doe wee not know, that daily, nay hourly wee haue deserued

Ro. 6. 23.

serued this *reward*? May wee not see Hells mouth wide opened, as ready to deuour vs, if mercy did not relieue vs? Why then should not Gods stripes be vnto vs stripes of comfort, hauing deserued ten thousand times more? Let this consideration mooues vs to *Patience*, and let patience haue her *per-fell worke*, &c.

Againe, such is the nature of man, that of all lessons it is the hardest for him to learn to know himselfe, and the easiest to forget that knowledge. For as the *Eu. Act. 6.* *nuch* stood in need of a *helper* to make him know what hee read; so wee stand in need of a helper to make vs know what wee are. As Christ then made *lumps of clay* *Ioh. 9. 6.* *to cure the eyes of the blinde*, so hee must cure our blinde eyes, before we can know our selues to be but *lumps of clay*: and this the Lord performeth by tribulation. An instance we haue in *Manasseh*, who *2 Cro. 33.* *whilest he happily sayled in the* *12. 13.* *Bay*

Bay of humane blisse, forgot his God, and defiled the holy citie with blood; but when the wind of affliction began to change this calme of comfort into a tempest of trouble, when the libertie of a King was turned into the bondage of a captiue, and his stately palace turned into a lothsome prison; then in his affliction he besought the Lord and humbled himselfe greatly before the God of his Fathers, then *Manasse knew the Lord was God.* Thus when the staffe of sustentation could not, the rod of correction brought this wandring sheepe to Gods heauen-gayning fold. The like we read of *Antiochus*, 2. *Mac.* 9. ver. 4. 19.

Thus when mans pride begins to swell, God lanceth the tumour with the razor of affliction, to make him learne to know himselfe. And as this is the most difficult lesson to learne, so it is the easiest lost, for man can easily bee content to remember to forget him-

himselfe : for (as Saint Ia. speakes
to another end) *as hee that looks* 1am. 1.
his face in a glasse forgets immediat-
ly what manner of man he was ; so
when in the glasse of verity wee
haue learned to discover our va-
nity, we are such naturall Dunces,
as immediatly wee forget to re-
member what vaine things wee
are ; yea euen *aliquando bonus dor-*
mitat Homerus, fearefull securitie ;
like a fawning & flattering *Dali-*
lah, lul'd too often asleepe euen the
best of Gods Saints vpon the
couch of prosperity ; Vigilancie,
the euer-waking Sentinell of the
soule of man, growes oftentimes
drowsie with too much ease ; The
Apostles eyes were heauy with
sleepe , when Christs soule was
heauy vnto the death : and cer-
tainly their death is imminent,
where there is such eminent
drowsinesse. But our gracious fa-
ther preuents this mischiefe in
his adopted sons, by sending a blu-
stering tempest to awake the slee-
ping

Ps. 119.

ping *Jonah's*, which *David* found by experience, for *before* hee was troubled he went wrong; but tribulation sets him in the right way againe. So when prosperity hath locked vp the eare of the heart, then aduersity is the best key to open it; for the *schoole of tribulation is the schoole of illumination*; so that as the *Angell* struck *Peter* to rouse him from the sleepe feare of aduersitie, so God strikes vs by tribulation, to raise vs from the fearefull sleepe of securitie: Is this then the end of Gods corrections, to correct vs for so good an end? and shall not wee endure his correction? Know we not what became of the secure rich-man? and shall wee still loue securitie? Nay rather let vs reioyce, when this *Cock* rayseth vs with *Peter*, from the dreadfull sleepe of security, that we may patiently watch for our hopes happy consummation, and let *Patience* haue her perfect worke, &c.

And

And lastly, since wee fight the
Lords battailes, wherein the further
we proceed, wee proceed the fur-
ther into danger, and imminent
danger is wont to make euen
Gods eminent souldiers sometimes
prooue recreant : therefore the
Lord tryes them sometime by
crosses and troubles, to embolden
them the better in his seruice
thereafter : when *Dauid* had en- : Sam. 17.
countred with the *Lion* and the ^{48.}
Bears, and returned *Victor*, hee
grew resolute to cope with *Goli-
ath*, so when wee haue overcome,
by Gods ouer-gracious assistance,
some one or two troubles, wee
shall grow couragious to cope
with all : like a couragious Soul-
dier who comming from the field,
though wounded, doth yet from
his wounds suck settled Resoluti-
on : so we though wounded by
troubles, yet not vanquished,
gaine hence more courage, against
the next assault, and like expert
Mariners, sayling in the tempe-
stious

stious Ocean of this world, learne
from a gulf of calamity how to
withstand the greatest tempest of
Misery ; as excellently and most
diutinely *Virgil* speakes: *Aeneas*, the
pattern of noble Cheistaines :

*My deare companions, whose remembrance knowes
Our hard escape from Sea, from want, from blowes
Those we escap'd, which most could vs offend ;
And shall not God to these too grant an end ?*

Nor disagreeing also to this por-
pose is the consolatory counsell
of *Ovid* to *Livia*:

*Therefore the Thunder lightly did thee smite,
To make thee valiant in a sharper fight.*

So doth Gods wrath-de-
nouncing Thunder sometimes
lightly touch his Saints, not to
harme them, but to arme them for
a further triall : farre bee then so
great a pollution from the seruant
of Christ, that Patience prepared
for infinite, should be dashed with
finite troubles : Nay rather let
each

each victory be the Basis of a succeeding conquest, and every deliverance an entrance to a further triall; for if wee be out-runne by Ier. 12. 5. footemen, how shall wee match horses? Paul was a man *subiect to the same infirmities* we are, and yet he proffers a rare challenge, hauing once felt the supportation of Gods soule-sauing grace, *Who shall separate vs from the loue of Rom. 8. 35. Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* as if these (or what else the Deuill or his instruments could raise vp against him) were of no force against the armour of prooffe of his vndanted Resolution. Danger could no more appall him, then a hammer the point of a Diamond. Let vs then imitate his suffering, and goe on from triall to triall, from danger to danger, *Till Patience haue her perfect worke, and then wee shall be perfect, &c.*

The second object of our know-

- knowledge (which being knowne must be a motiue to induce *Patience* to suffer till *Perfection*) is not onely to know that troubles and *Crosses* are *Christ's Legacy* vnto vs by his last will bequeathed, but (which is more) are Gods highway to eternall felicity, *Blessed* (saith *Eliphaz* to *Iob*) is the man, whom the Lord correcteth: correction you see is so farre from a curse that it is a meanes to obtaine a blessing; so also our blessed *A-*
- Iob. 5. 17.* possile affirmeth, *Blessed is he that indureth temptation, for when hee is tried he shall receiue a crowne of life;* on the contrary our Saviour pronounceth a woe to them that laugh now, for they shall mourne and weep: thus one poore laughter is attended with a double mourning. Shall we not then desire (with our Saviour) to be crowned with a crowne of thornes, that hereafter by our Saviour wee may be crowned with a crowne of Starres? *Those that come out of great tribulation*
- Reu. 7. 14.* haue

have white robes: to teach vs that
purity follows troubles, & reward
afflictions; tribulation being that
Heaven-bred herbe of the cele-
stiall dyer, that dyes our soules in
purity: for as we have beene affli-
cted so shall wee be comforted.
According to which saith holy
Augustine, *As many persecutions*
and tribulations as we here indure by
pouerty, power and cruelty of our ene-
mies, so many Rewards after our Re-
urrection shall we receiue in the Re-
tribution of the Saints. Let vs then
desire rather with *Lazarus* to liue
in misery, and dye with comfort,
than with *Dives* and *Polycrates*, to
liue in iollitie, and dye in miserie:
the one being that happily-pain-
full way, which leadeth to end-
lesse happinesse, the other that
painfully-happilesse roade, which
leadeth to remedilesse torment:
resembling herein the *Violets of A-*
merica, which in Summer please
with a sense-delighting sweetnesse,
but in Winter kill with a life-de-
uouring

uouring poyson. See the great worldlings, the darlings of fortune with greedinesse gape after her pleasures in the Summer of their strength, which speedily prooves their poyson in the winter of their age : but christians must looke for winters continuall tempests here, that doe expect to obtaine a Summer of glory which neuer shall be subiect to alteration hereafter. For as the wood of the *Egyptian Firre-tree*, throwne into the water, against the nature of wood, sincketh to the bottome, where hauing for a space beene deeply steeped, and as it were drunken with that liquid humor, doth immediately (beyond natures ordinary course) mount it selfe aloft vpon the euer-varying face of the water : so a christian man hauing the floods of tribulation entring euen in vnto his soule may for a while seeme to be suppressed, (when indeed hee is but oppressed) with so great an
inun-

inundation, but straight the hope of a harbour mounts him aloft, and *Patience* easily wafts him to the Haven of Felicity. Let vs then not be dismaid when Tribulation, like a Tempest, heapeth billowes of sorrows vpon our backs, for a calme shall follow when Christ shall say, *Be still*, (but of this point we shall speake more largely at the end.) Onely now, let the sweetnesse of Felicity giue a relish to the bitternesse of Miseries, that it may make vs patiently endure what God louingly inflicts, that *Patience may haue her perfect worke, that wee may bee perfect, &c.* And the rather, because we reade in *Ezechiel*, that he saw a strange beast with the face of a *Man, a Lion, an Oxe, and an Eagle*; and in the 10. Chapter hee sayth he saw the same beast againe, but the face of an *Oxe* was now changed into the face of a *Cherube*. To teach vs, that labour, toyle, and affliction open vnto vs the Glory

Mark. 4. 39

Ezech. 10, 14.

D

of

of Eternity, making vs of *Laborious Oxen*, *Glorious Cherubins* in *Angelicall perfection*. For it is not the *Beautie of the Face of Man*, The *fiercenesse of the Lyon*, nor the *quick sight and Agilitie of the Eagle* that helpe vs forward in the way to perfection, Only the *Face of an Oxe*, the *Trouble*, and *Patience* in that trouble, vnder the yoke is changed into the *face of a Cherub*, and this is not another, but the *same Beast*; for

Ezech. 10.
22. They were the same faces that he saw by the River Chebah, If then thou desirest to be loosed from the yoke of Humane affliction, and be made partaker of Angelicall perfection, Then let patience &c.

The second maine Motiue vnto this duty, to let Patience haue her perfect worke, that so we may be entire, is Imitation, and that of those perfect patternes of Patience, which haue beene before vs (for *Examples* vsually preuaile more then *perswasive arguments*)
and

and herein the most perfect Pat-
terne must needs prooue the most
forcible motiue, to induce vs to
let Patience haue her perfect worke.
For as *Aristotle* commanded that
Children should not looke vpon
Panson's vnperfect figures, but vp-
on the perfect figures of *Poligno-
tus*, least they indeauouring to at-
taine perfection, might by vnper-
fect patterns be inuoloped in the
Cimerian darke cloudes of Im-
perfection, So I, being about to
build this absolute *Ædifice*, euen
the perfect worke of *Patience* in
your hearts, will not present vnto
you an imperfect patterne of so
needfull a vertue, but will intreate
you to behold the Patterne which
Christ Iesus himselfe hath left vnto
you, he being the perfect Picture,
as of all graces, so especially of
Patience, which blessed *Iesus*, as in
his diuine Nature he is the perfect
Image of his fathers glory, So in his
humane Nature he is the absolute
Image of perfect Patience; let vs

Heb. 12. 1.
2. 3.

therefore follow his stepps, as we are directed by the Spirit of God, who to this end vouchsafeth to giue vs this holy and heauenly exhortation; *Let vs runne with Patience the Race that is set before vs, looking vnto Iesus the Author and Finisher of our Faith, who for the ioy which was set before him endured the Crosse and despised the shame, and is set downe on the right hand of God: For consider him that endured such contradiction of Sinners against himselfe, least you be wearyed and faint in your minds.* See here the Synopsis of Christ his Patience together with with an exhortation to vs, to insist in his stepps. When the pillar of the Cloud went forward, the Israelites followed it, and when this Pillar of Health goes before, shall we stand still and not follow him? We desire to be called Christians, and yet haue not learned Christ, vaine is the name, if the nature be wanting. What shall we doe with the appearance, when

we

we want the Essence? Ought not
the masters conuersation be the dis-
ciples Instruction.

How willingly doe we see the
Subiects of Kings? imitate their
Soueraignes example, & shall not
we imitate the King of Heauen?
Bernard vpon these words, *I am* Cant. 2. 1.
the flower of the field, shewes that
two things are therein signified;
either the forme of our fighting,
or the glorie of our Triumph; and
adds, *Lord thou art both the glasse for*
my Patience and a reward for mee
Patients; if then I seeke for the re-
ward, I must imitate the patterne,
draw me therfore after thee (deare
Iesus) and grant me so to imitate
thy patience vpon earth that thou
mayst crowne my patience with
thee in heauen. To this agreeth
that of *S. Peter*, *Christ hath suffer-* 1. Pet. 2. 21
ed for vs, leauing vs an example
that wee should follow his stepps. Wee
are not then worthy of the *Adorie*
of his sufferings, vnlesse we desire to
imitate his blessed example, who

from his *Cratch* at *Bethlem* to his
Crosse at *Ierusalem* lively decyphe-
red the perfection of *Patience*. For
here we may see the Sonne of God
whose power is boundlesse, as his
Mercy is endlesse, hungering & thir-
sting, who feeds vs with *Manna*, &
gives vs pleasure to drinke as out of a
River; wearied with want, who had
no want of wearinesse: dying for
sinners, that sinners might not die:
Bound with bonds, that frees vs
from setters; *Accused*, by whom we
are excused; *condemned* by whom
wee are absolved; *Crowned* with
Thornes, that adornes vs with *Rosets*;
nayed to the *Crosse*, who redeemed
vs from the losse we felt by *Adam*;
Counted with *Theeues*: that doth
match vs with *Angels*; all which
Torturing torments & torment-
ing tortures patiently he indured,
to teach vs *Patience*. Shall we not
then follow his steps? He was
innocent, but we are nocent; he
deserued glory, by his Obedience,
we shame by our Disobedience; he
merited

merited life by his Death; wee
 Death by our wicked liues: Thus
 was he pure, but we impure, and
 yet all these things he indured for
 vs, and shall we indure nothing
 for him? Art thou persecuted; so
 was he, yea euen as a *Partridge vp- 1. Sam. 16:*
on the Mountaines; Doeſt thou *20.*
 want? So did he, for *Foxes haue* *Mat. 23.*
holes, and Birds of the Ayre neſts, But
the Sonne of Man had not whereunto
lay his head: Art thou hated? so
 was he, yea euen of those for
 whose saluation he was Incarnate;
 Art thou falsly accused? so was he,
 though he were the truth it selfe:
 Art thou iniustly condemned? so
 was he; though he be the Iudge
 of the world: Art thou punished
 with death? so was he, yea *euen with*
the death of the Crosse, what canst *Phil. 2. 8.*
 thou indure, which he hath not
 indured? Temptations from Sa-
 tan, Tribulations from the world
 yet all this, which *This All* could
 inflict vpon him, he indured pa-
 tiently for thy sake: *Violls of Gods*

Luk. 22.
44.

Por. 18. 14.

wrath from Heauen, and of Mans
enuie from Earth, the first in the
Garden at Gethsemane, and the se-
cond on the *Crosse at Mount Cal-*
nary. Oh blessed Iesus! what an
Agony didst thou endure in the
Garden, when the burthen of our
sinnes made thee *fall into a bloody*
sweate, and that in *great droppi*
trickling downe to the ground. The
torments of the body are full of
misery but those of the soule doe
farre exceede these, for *A wound-*
ded spirit who can beare? The paine
of the body is but a body of paine,
but the sorrow of the Soule, is the
very soule of sorrow; yet this pain-
full sorrow, he was pleased to suf-
fer for vs, to teach vs patiently to
suffer all sorrowfull paines for
him. *Let then Patience haue her per-*
fect worke, that we &c.

But let vs not stay here, but with
weeping eyes looke to the bloody
stepps he set, climbing to *Mount*
Calnarey. Consider how barba-
rously he was apprehended, vn-
ciually

ciuilly arraigned, vniustly condemned, and most cruelly murdered. Stay, stay, you bloody murderers of the Son of God, who is that you go about to apprehend? is it not he that came to saue you? why then doe yee endeavour to destroy him? Why doe yee bind him in the bonds of sinners, that came to loose you from the bonds of sinne? But so it must be, for so his owne good pleasure hath decreed that it should be, bound then they bring him before the high Priests, where by iniurious scorne and scornfull iniurie, innocencie is arraigned, truth accused, and righteousness condemned: this could not choose but be the darkest night that euer was, wherein the *light* of the world even the *Sunne of Righteousnesse* was so *Eclipsed*. Hence in the morning of that mourning day was he posted to be presented before *Pilate*, whose ambitious selfeloue made him, without further

enquirie into his cause, to condemne himselfe first to the Post to be whipt, and then to the Crosse to be crucified; Crucified and that amongst *Theeues*, amongst *Theeues* vpon *Mount Caluarey* before a stinking dunghill, but made glorious by his blessed death. And now marke here the admirable *Patience* of our dying *Life*, who in the midst of their derision, mixed with despite, doth neither raue nor rage, but makes that den of theeues a house of prayer for them, *that before had made his house of prayer a den of theeues*, with *Pater ignosce: Father forgive them*. Thus he dyed, *Tanquam Ovis*, And opened not his mouth. Let then this *Lambe of God*, teach the *Lambes* of Gods Church, humble *Patience*, and patiente *Humility*, shall our great Master reade vnto vs this lecture, and shall not we indeauour to take it out? Oh Beloued! Let vs looke to *Iesu* and his blessed *Patience*,

tiense, and it will teach vs patience
 for blessed *Iesus* sake: when the
 Captaine giues the Onset, what
 Coward will stay behind? The
Bees follow their King, and the
Beasts their leader, and shall we be
 more senselesse then Beasts, or
 more witlesse then Bees? No let
 vs with vndaunted hearts follow
 the stepps of his patience, and
 though troubles arise neuer so
 fast, yet to withstand their vio-
 lence by the Bulwarke of Pati-
 ence, suffering her to haue her
 perfect work that we may be per-
 fect &c. I, but (may some say) *Obiect.*
Christ that was naturally the
Sonne of Man, was also eternally
The Sonne of God, both Natures
 being vnited by a diuine Combi-
 nation, in one Hypostaticall vni-
 on, by which he became *True*
God-Man in one Person: by which
 Grace of *Union* he was able to
 indure more in his humane Na-
 ture, then our Humane frailty can
 possibly indure. But alas I am a
Man,

Man, whose weakenesse maketh me the Example of Imbecillity, the spoyle of time, The play of fortune, The image of inconstancy, The Ballance of Calamitie: and therefore it may be no marueile if the Crosse of this life do sometimes driue me to impatience.

Ans.

Well then if thy dull Eyes cannot Eagle-like behold the illustrious luster of *Christ's* diuine Patience, yet looke lower, and behold it in his Saints, *Men subiect to the same weakenesse that we are*, whose Nature was as subiect to slide, nay to fall as ours is or can be. And since thy Bleare-eye dares not behold his sunne-exceeding brightnesse: yet view it gilding the Mountaines, or at least gliding vpon the waters: Marke the wonderfull effect of his exemplary patience in all his holy *Saints* and *Martyrs*, whose admirable Patience may serue as a Load-stone to thy iron-exceeding heart (in respect of Hardnesse) to draw thee neerer to
the

thee practise of this Excellent vertue. What should I speake of *Ioseph? Whose Feet were hurt in the stocks, the Iron entred into his* ^{Pla. 105.} ^{18.} *Soule* what of *Iob?* whose sorrow-conquering Patience, Gods holy spirit hath vouchsafed to Register? what of *Jeremie?* What of all the Prophets? whereof *some were* ^{Heb. 11-37} *stoned, some were sawen asunder, were slaine with the sword, wandred about in sheepe-skinns and Goates-skins, being destitute afflied and tormented of whom the world was not worthy, because they were worthy of a better world.* What should I speake of the *Apostles* of our Lord and Sauiour *Iesus Christ?* How reioyced they when they were accounted worthy to be Scourged for his Name. This made *S. Andrew* go securely to the *Crosse* and account that pain a pleasure for his Masters sake. How constantly did *S. Bartholomew* indure *Excoriation,* and *S. Peter,* and *Saint Paul* lay downe their liues? Nay tell me, which of

all that holy fellowship did not in some measure tast of the bitter Cup of Martyrdom? What should I speak of al the heavenly *Army of Martyrs* in the primitive Church, whereof some (as *Ignatius*) besought their friend, not to be their *bindrance* in that happy race: How did that holy Saint long to haue his *body and bones ground with the teeth of Beasts*, that it might be made *fine Manchet* for his *Masters Table*? Others conquered their Tormentors with *Patience*, and blunted their swords with suffering; and in the middst of Tyranny were *more then conquerours*: For when *Dacianus* saw the admirable Patience of *Vincentius* he cryed out, *Vilissimus*; So happily did his vndaunted Patience conquer the Tyrants implacable malice. Did not *S. Lawrence* vpon the Gredyron, by patient suffering, conquer the malicious enuie of that raging Tyrant? Not to speake more of the neuer too much to be

Rom. 8.

be commended patience of *Romanus*, which because it is admirably layd downe by *Prudentius*, I doe therefore thither referre thee: In a word to conclude, without further ripping vp of that Tragicall story of that sacred Troope, who longing for the *water of life*, desired to passe to it through the straight gate of bitter death, who by their blood sealed the profession of *Iesus*: Let one mans Testimonie speake for the whole in generall, even *Tertullian* in his *Apologie*, who thus discourseth concerning the neuer-sufficiently admired patience of the Christians in his time. Euery Malefactor (saith he) is subiect either to shame or sorrow, Murmuring at those torments which they iustly haue deserved. *Christianis vero quid simile? &c.* What is there in Christians like to these Malefactors? They are not ashamed, nor euer doe repent them of their profession; If a Christian his name be taken, he boasteth, if accused
he

he defends not himselfe, if demanded
upon Interrogatories of his owne ac-
cord, he confesseth, if condemned hee
giverth thanks. Thus their accusati-
on is the ground of their ioy, and
their punishment the foundation
of their eternall Felicity. Thus
patiently did those Martyrs de-
meane themselves, with *Cygnus*
songs (like Cyprian) singing the
Dirge to their owne Deaths, ma-
king *Diem fatalem diem natalem*,
their *Death's day* more ioyous
then their *Birth-day*, for they knew
that *ultima dies*, is *prima quies*,
their last day is theri best-day, yea
their blest day, which prefixeth a
Period to Miseric, and sets open
the gate to Immortalitie.

I but (you will say) they suffe-
red for Christ, so do not we: I but
(say I) they suffered in Christ,
and so doe we; Our reward shall
be no lesse then theirs, if our Pa-
tience be as much as theirs, Let
then our *meditatio* be our *meditatio*,
Our sufferings, our instructions

let

let our *Notumenta* be our *Docu-
menta*, let our *Harnes*, be our
Armes, to make vs ready euen to
dye (with *Paul*) for *Iesus Christ* his
sake; And let *Patience* haue her per-
fekt worke, knowing that we haue
neede of *Patience*. For as by war-
meth of *Cloathes*, our *Bodies*, so
by *patience* our *Soules* are preser-
ued from the frostes of afflicti-
ons Through *patience* wee bring
forth frutie, the want wherof makes
vs like the fruitlesse *Figtrees*, liable
to the curse of *Christ*: yea In *pati-
ence*, we possesse our *soules*, as if wee
were not proper owners of our
Soules, vnlesse *Season* and *Possessiu*
thereof be deliuered vnto vs by
Patience. Thus with *Patience*
through *Patience*, and in *Patience*,
we attaine vnto *Perfection* and *In-
tyrenesse*; For all vertues though of
nener so great lustre in themselves are
but barren widowes, if not married
vnto *Patience*. Let vs then strue to
imitate the happy Example of
our blessed Saviour, or if wee
thinke

Heb. 10.

36.

Luk. 18. 15

Luk. 21.

28.

thinke that too difficult, for our weake power (which is but a powerlesse weakenesse) yet let vs follow the stepps of his *Saints*; it may be we haue deserued more then they, yet haue not indured halfe so much as they; *Perseuere* then to indure whatsoeuer it shal please the Lord to inflict, that by patience you may obtaine the *Laurell of Immortality* which *Vincenti dabitur*, shall be giuen onely vnto those of *S. Vincents order*, namely to those that continew to the end; and let these Motines be digested in thee by meditation *That Patience may haue her perfect worke &c.*

I come now, vnto the third & last (but not the least) Reason vsed by the Apostle, to inforce vs to let *Patience haue her perfect worke*, which in induced from the want of *Want*; *Wee shall want nothing*, nothing here, nothing hereafter, nothing in this life, nothing in the life to come: and this is the
Argument

Argument of Arguments, for
who will not be content to go to
Heaven even by the *Gates of Hell*?
and thus by (Gods gracious assistance) we perceiue how man
passeth through the floods of affliction (as *Israel* through *Iordaine*)
and happily at last ariue in *Canaan the Land of promise*, I meane
at perfection, intirenes, and the want of Want here promised, as
the Guerdon of perfect patience.
And now wee see, that though
Misery goes before, yet mercy follows,
for no sooner hath the bitter Tempest of Calamitie spent
her utmost breath, but immediately all is quiet, and we sayle in the
harbour of Perfection. Thus as
Salomon hewed his stones in the *Rocke*, that there might bee no
noyse in the Temple: *Euen* so our
prince of *Salem*, *Christ Iesus*, poli-
sheth his lively stones here, that
they may grow (without the
noyse of weeping) into a Hea-
uently Temple hereafter, Thus
blessedly

2.King.6.7

Rev. 14. 2.

Psa. 30. 5.

Job. 19. 15.
26.

Rom. 8. 18.

bleſſedly after the *clamorous Noyſe of Thunder*, is heard the *Harmonious voyce of Harpinge*. For when troubles ceaſe, ioy begins, according to that of the *Psalmiſt*, *Sorrow may indure for a night but ioy cometh in the Morninge*.

Great were the troubles which *S. Paul* indured, but his *Crowne of Righteouſneſſe* made amends for all; No better meanes to make vs patiently to drinke the *bitter waters of Marah*, and thinke them ſweete, then by meditation to remember and by remembrance to meditate on the *Milke and honey that flow in the Land of Canaan* When *Iob* was in the middeſt of his miſerie, what made him patient, but his beleeſe that his *Redeemer liued* and that he ſhould riſe againe &c. For when the eye of the Soule apprehends the Crowne of glory, it makes the tongue confeſſe with *S. Paul* That the tribulations of this world are not worthy of the glory that ſhall be revealed. The
leaſt

least drop of that *Water of life* sweetens the greatest draught of miserie that is here proposed vnto vs in this life. For Gods Saints know that here they may taste Miseric, but there they shall not, for the *Momentary lightnesse of Tribulation* procures an *Eternall waight of Glory* for vs; Thus for lightnes are we rewarded with waight, and for troubles momentarie haue Ioyes of eternitie; for whilest our *Earthly Tabernacle* is in dissolving, the *heauenly Ierusalem* is in Building: Which is not the spoile of the warrior, but the inheritance of those that suffer patience to haue her perfect worke &c. How happy then are those Soules that patiently indure the Rod, that blessedly they may receiue the Crowne? Oh my Soule! how happy shalt thou be, when after the finishing of the troubles of this life thou with *Noah's Arke* shalt happily rest vpon *Mount Ararat*, vpon the *Mountaine of Holinesse*? When
Gen. 8. 4.
Pla. 115. 1.
hauing

hauing finished thy miserable Pilgrimage thorow the *Wildernesse of Sin*, thou shalt happily arriue at *Zion*, at the *land of promise*, which is not possessed by the sword, nor attained by the power of the Arme but is purchased by *Patience*, and possessed by *Persuerance*. Rouze vp thy selfe then (Oh my soule!) and be not disquieted at the sight of *Affliction*. It is true, *Affliction* is a harsh Summoner, yet he summons thee to Glory; Runne on my Soule, Runne on, to obtaine the proposed prize; Knowest thou not yet, that *Isaac* which is laughter, is the sonne of *Sarab*, which is *patience*? Troubles may goe before, Comforts shall follow after: now thou maist be punished, but hereafter thou shalt be glorified: *Glorified? yea glorified in a Kingdome, a Kingdome not terrestriall, but Caelestiall; a celestially Kingdome not enduring for a day, but for euer, A celestially eternall Kingdome, not of men, but of God, here is our Reward*

Luk. 12. 34

2 Tim. 4.

18.

2 Pet. 1. 11

Luk. 14.

16.

Reward which is farre more plentifull then our paines, For all the miseries of this life are but paines, not torments; paines on earth not in Hell; paine on earth induring for a while, not for euer; darkning or ecclipsing the Sunne of Comfort for a minute or moment, but immediatly vanishing. Nay further, all that can light vpon vs, is but inflicted by the Arme of flesh, they are but men that trouble vs, whose power is finite, and their dayes determined, but our Reward is glorious and farre transcendeth our sufferings: for our sufferings are on earth, our glory in Heauen; our sufferings *diurnall* our glory *diurnall*; our sufferings from men, our glory from God. Looke how farre then God precedeth man, Heauen, Earth, Eternity, time, so farre transcendeth that glory these suffering; Now we sigh, then we shall sing; now we weepe, then we shall reioyce; now men laugh at vs, but then we shall laugh

laugh at them, *When the ungodly shall perish, Thou shalt see it.* What griefe then can the incourse of these troubles being vs, when we haue recourse to the hope of happinesse? For take away our *Crosses* & you bereaue vs of our *Crownes*; Take away our vexations here, and you bereaue vs of glorification hereafter. Happy yea thrise happy are those Soules, who can suffer for God, to be rewarded by God, that being ransomed from the miserable fast of this life, they may be thought worthy to sit downe to feast with *Abraham, Isaac, and Iacob*, and all Gods Saints at the banquet of the Lambe. O Blessed Supper, or Celestiall banquet, where *Angels* shall attend vs, and *Christ* himselve shall Minister vnto vs. We reade that King *Ahasueros* made a stately banquet, to his Princes, but this farre surpasseth his; He was a mightie King, but this to which we are inuited is perpared by Almightye God;

Luk. 12. 37.
Meb. 1.

God ; He fed his Princes with delicious dainties, but they were but fruits of the earth ; Christ shall feed vs with Dainties, but they shall be the fruits of heauen ; his Banquet lasted 180. daies, but this shall indure Millions of Ages, euen for ever, He made his in the *Palace of Shushan*, but this shall be in the midst of *Ierusalem*, of which wee may sing with the *Psalmist*. *Very excellent thinges are spoken of thee thou Cittie of God. Yea thinges so excellent, so glorious, as mans eye hath not seene, Mans eare hath not heard, yea his heart was neuer able to conceiue the excellencie of that glory, seeing that it flourisheth with that Peace which passeth all vnderstanding. Shall I not then cate sower hearbs here in Egypt, that I may be feasted at this banquet in Canaan ? Oh my Soule ! wert thou once esteemed worthy to tast a drop of that celestially drinke, then shouldest thou be saitsfied ; fly then my happy*
E thoughts

thoughts, fly vpon the winges of Contemplation vnto the Palace of your God, see what Roomes, what Prouision, what Glory is provided for you, and let not the base trouble of this life hinder you in your happy flight, But accompt *all things as dunge in respect of Christ*, that forsaking all things for him, in him you may possesse all things. Cheere vp your hearts then yee *Souldiers of Christs Campe*, looke to the wreath of victory which attends you in the Heauens, and see what you gaine by the losse of all earthly things: for these are but vanitie, here we see nothing but miserie, there nothing but glory; who would not then desire to be deliuered from the *burthen of the flesh* to enioy that liberty to be released from the prison of this life, and to be admitted to the Quire of Angels? Surely if we had tasted but a bit of the fruit of *Paradise*, we should easily despise the *Flesh-pots of Egypt*, or what other

ther sublunarie delight this world
can afford vs. For when wee ar-
riue at those celestiaall Mansions,
when once we enter within that
gate of glory, then shall our eyes
see God, and this sight shall make
vs blessed; Nay more, then shall
we know God, our vnderstanding
shall conceiue him as he is, yea
then our Hearts & affections shall
totally addict themselves to his
Diuineſt loue; yea our tongues
then truly shall performe the end
of their Creation, for they shall
praise him for euer; being then
placed in this Bower of blisse, our
eyes shall see him, our vnderstan-
dings know him, our hearts shall
loue him, and our Tongues shall
praise him. Our eyes seeing him
shall mooue our vnderstanding
to know him, our vnderstandings
knowing him, shall enrich our
hearts to loue him, our hearts lo-
uing him, shall cause our tongues
to praise him. Our eyes shall see
him perpetually, our vnderstan-

things shall know him perfectly,
our hearts loue him intirely, and
our tongues praise him eternally;
Because we shall euer see him,
therefore we shall perfectly know
him, because we shall perfectly
know him, therefore we shall in-
tirely loue him, because we shall
intirely loue him, therefore wee
shall eternally praise him; The
sight of our eyes shall giue light
to our vnderstanding, our vnder-
standings inlightened shall in-
flame our hearts, our hearts in-
flamed shall informe our tongues
to praise that God whom we see,
and know to be so admirable;
Praise him then we shall because
we loue him, loue him wee shall
because we know him, know him
we shall, because we see him, Thus
shall we see him that we may
know him, know him, that wee
may loue him, loue him that we
may praise him; happy eyes that
so shall see him, happy vnder-
standings that so shall know him,
happy

happy hearts, that so shall loue him, and happy tongues that so shall praise him, and happy, nay blessed shall we be when our eyes, Soules, Hearts, and Tongues shall so know, loue and praise him for euer. Here is the Reward of Affliction, and the end of trouble, *Behould ioy in the end without End,* Reward exceeding mans desire or hope of reward. Shall we not then follow the Apostles admonition, to be partakers of this Crowne, euen to *Let patience haue her perfect worke that you may bee perfect and intire wanting nothing?*

The Father of Patience and the God of Perfection, who worketh all things in time and measure, graunt vs Patience from aboue that looking to the end of the Race and the Crowne at the end we may *Let Patience haue her perfect worke, that we may be perfect, and intire wanting nothing.* So be it for thy mercies sake; and that it may be so, Thou which art Amen, say Amen

to our prayers. So wee that
are thy people and the sheepe
of thy pasture shall giue thee
thankes for euer, yea, wee shall
Laud and Magnifie thy name
from generation to generation;
we thy poore seruants here on
earth shall ascribe those prayers
and praises which thy Saints and
Angels dayly and duly ascribe
vnto thee in heauen, euen all ho-
nour, glory, praise, power, domi-
nion and thankesgiuing, be ascri-
bed vnto thee O Father, Sonne,
and Holy Ghost, three persons
but one euerliuing, euerlouing,
euerlasting, and onely wise God,
of vs, of Angells, and of all men
from this time forth for
euermore *Amen.*

Πατήρ ὁ Θεὸς Διά.



The Printer to the Reader.



Entle Reader, in regard of the Authors absence, and the multiplicitie of Authorities by him cited, and the smalnesse of the Volume not affording conuenient place in the margent, I haue presumed to put them heere in the end of the Booke by themselves, referring thee to the Page and Line, as followeth.



Page 1. line ult. *Bella gentium legimus superasse quamplurimos, quos tamen legimus pugnās Carnis non vicisse, & audimus eos dedisse delitijs pectora, qui dorsa hostibus non dedere, Petr. Rauuen. Ser. 4.*

Pag. 2. line 22. *Magnum regis imperium qui sibi dominatur. Sen.*

Pag. 3. line 9. *Sicut laurus fulmine non percutitur, plin. lib. 2. c. 55. Ita firma virtus calamitate non Eueritur; est enim constans virtus pulchra laurus semper virens, Nullo igne Nubibus erumpente, nullo impetu tormentorum exusta aut labefacta. Stell. in Enarr. in Lu. c. 21.*

Pag. 6. line 16. *Si sapientia &c. Plat.*

Ibid line 25. *Oculi sunt in amore duces. Propert.*

Pag. 8. line 2. *Patientia est Religiosi viri laborum & dolorum omnium, futurarum Rerum spe, mercedis aeternae & amore dei grata tolerantia,*

Aug.

Aug. & in Flor. Bar. in tit. Pat.

*Ibid. lin. 7. Patientia est aliena
mala equanimiter perpeti & contra
illum qui mala irrogat nullo dolore
moveri. Greg super Euang. Hom. 35.*

*Ibid. line 11. Patientia est virtus
quâ quis pro pietate & pro Deo quic-
quid accidit aduersus fert constanti ani-
mo, nec frangitur, Fenardent in Ep.
Iac. Cap. 1.*

Ibid. line 25. Institut. l. 3. c. 7.

*Pag. 9. line. 24. Tristitia vestra
vertetur in gaudium, hoc est, Aqua
vestra vertetur in vinum. Ber. S. de
V. Apost: Non est Regnum Dei esus
& potus &c.*

*Pag. 10. line 14. Vultus illi tran-
quillus & placidus Frons pura, nulla
Aderoris aut ira rugositate con-
tracta, Remissa aquè in Latum super-
cilia. Oculis humilitate non infalicitate
dejectis, os taciturnitatis honore sig-
natum, Color qualis securis & in-
noxius, Motus frequens Capitis in
Diabolum & minax risus Caterum
Amictus circum pectora candidus &
Corpore impressus, ut qui nec inflatur*

nec inquietatur. Sedet in Throno spiri-
tus mitissimi, nam ubi Deus ibi Alumna
eius Patientia. Tert. lib. de Pat. in fine.

Pag. 11. line 14. Ecce modesta
gravi stabat Patientia vultu, Per me-
dias immota Acies, variosq; tumultus,
Vulneraq; & Rigidis vitalia peruia
pili. spectabat defixa oculos & lenta
manebat, Prudent in psychom.

Pag. 12. line 15. Μέσδον ἐπὶ πάλ-
ιν ἀριστον Ἠελίεργ: κῆρυ: Auream
quisquis mediocritatem diligit, Horat.
lib. 2. od. 10.

Pag. 14. line 4. Tert. De pat. Cy-
prianus instar fontis purissimi dulcis
incedit et placidus. Hic. ep. ad Paul.
Lor. in Eccles. uide etiam Feuard.
inc. 1 ep. lac. uti ex Cipr. 26. Pati-
entie effectus enumerat.

Pag. 15. line. 2. Nescio quid ma-
gis in Laude tua dicam &c. Hug. de
laud. Char.

Ibid. line 8. Εργον τέλειον ἐ-
χέτω, id est, daret eis τέλειον, sicut
dicitur, Mat. 10. 22. ὁ δὲ ὑπακούων
eis τέλειον, Pisc in schol. in loc. Tunc
erit perfectum opus patientia si in fi-

nem perseveravit. Hier. in c. 2. ep. Ad.
Rom.

Ibid. line 23. Lauda Navigantis
felicitem sed cum veneris ad por-
tum, Ber. de pass. Domini c. 14.

Pag. 16. line 9. Stell. in Luc.

Ibid. line 21. Exitus acta pro-
bat Ovid. in Ep. Virtus boni operis,
perseverantia est. Aug. Med. c. 36.

Pag. 17. line 7. Vt in Terra aurum,
in nuce nucleus, in hirsutis Castanea
operculis sita; diuinus sensus altius est
perscrutandus. Hier. in Eccles. c. 12.

Ibid. line 10. Per Moysen Cauda
Bestia in Altari offerre precipitur, ut
viz. Omne bonum quod incipimus eti-
am perseverante fine compleamus.
Greg. Mor. lib. 2. Cap. 4.

Ibid. line 23. Perseverantia viris
meretur gloriam, virtuti Coronam.
Absq. perseverantia nec qui pugnat
victoriam, nec palmam Victor consequi-
tur, Nutrix est ad meritum, Media-
trix ad premium, soror Patientia
Constantia filia, Amica pacis, Ami-
citiarum Nodum, Vnanimittatis vin-
culum, Sanctitatis propugnaculum
Saul

Saul non perseverans in humilitate & regnum amisit & vitam, Si Cantela Samsonis, Salomonis denotio perseverantia retinisset, nec hic sapientia privaretur, nec ille viribus, Ber. Ep. 129.

Pag. 19. line 4. Finis non pagna Coronat. Ber. de pass. Domini c. 14.

Ibid. line 10. Impiger extremos Currit Mercator ad Indos. Her.

Pag. 20. line 24 Quid hoc ad Christianos, quos paradysus invitat Ciper. cont. Demetr. 1.

Pag. 22. line 7. Secundum quandam inter homines conversationem laudabilem, & probabilem, quam nullus hominum possit justè in querelam recare, lib. 1. c. 48. cont. Pelag. & Celest.

Ibid. line 16. Multi sunt Perfecti in hoc mundo, qui si perfectionem veram respicias perfecti esse non possunt, Amb. in Esay ut Citatur ab Aug. Loc. citat.

Ibid. line 26. Unum scio me nihil scire, Secr.

Pag. 23. line 5. Virtus, qua nunc est in homine justo, hactenus nominatur perfecta: ut ad Ejus perfectionem pertineat

pertineat etiam ipsius imperfectionis
& in veritate agnitio, & in humili-
tate confessio. Aug. ad Bom. lib. 3. c. 7.

Ibid line 14. Hac est hominis
vera sapientia, Imperfectum esse se
nosce, Atq. (ut ita loquar) cunctorum
in hac carne viventium, imperfecta
perfectio est Hier. cont. Pelag. lib. 1.

Ibid. line 26. Nigra per inhaerens
peccatum Ber. in loc.

Pag. 24. line 4. Multum in hac
vita profecit, qui quam longè sit a per-
fectione iustitia proficiendo cognouit.
lib. desp. & c. 35. 2.

Pag. 25. line. 1. Ad comparatio-
nem ceterorum qui res negligentius
curant Perfecti dicendi sunt qui adhi-
bita solertia Perfectionis iter ambu-
lant, Amb. in Phil. c. 3.

Ibid. line 14. Magna pars est
bonitatis velle fieri bonus. Seneca.

Pag. 26. line 6. Aliud est mar-
tyrio animus deesse, aliud animo de-
fuisse martyrium acc. Cipr. de Mor-
tal Ser. 4.

Ibid. line 17. Non Euentum
considera sed voluntatem, quantum
enim

enim ad Voluntatem, cruentauerat
dextram Patriarcha, & per Cerinchem
Pueri immiserat gladium, perfectum-
que obtulerat sacrificium: idcirco &
Deus quasi sacrificio reapse perallo,
laudat iustum, & dicit. Ne Feceris ei
quicquam, contentus sum Voluntate
tua & ex hoc Te Corono, Ego enim
voluntatem coronare soleo & propter
mentem premia praesto. Chrys. Hom.
47. in Gen.

Pag. 27. line 7. Qui non habet
unde faciat Eleemosynam liber est
quantumcumq; dare Voluerit tan-
tum dedit qui voto dedit. Hier. in Ps.
111.

Pag. 30. line 8. Si exemptus es a
numero flagellorum etiam a numero
filiorum. Greg.

Pag. 31. line 19. Suprema senten-
tia est non est cognita, non tamen cre-
datur iniusta, sed eo saltem iustum
credatur omne quod patitur, quo ni-
mirum constat quod Deo Authore pa-
titur. Greg. lib. 32. Mor. cap. 5. & ha-
betur In Annot in lib. 1. c. 3. Sent.
Isid.

Pag. 33. line 20. Ideo hic quibusdam parcit ut Eos in perpetuum feriat, Ideo hic me feriat non parcendo ut in perpetuum parcat, Greg. lib. 7. Mor. c. 8.

Ibid. line 26. Πάντα ἰδὼν Διὸς ὀφθαλμοῖς καὶ πάντα νοήσας Hesiod.

Pag. 34. line 20. Hinc iusti in Scripturis dicuntur ablaetari ut Isaac, quod de impijs dictum non legimus, sicut notat Procopius ad Gen. 21.

Pag. 35. line 10. Ideo Deus felicitatibus terrenis amaritudinem miscet, ut alia queratur felicitas, cuius dulcedo non est fallax, Aug. de cin. Dei. l. 2.

Ibid. line 16. Electis Deus suis iter huius mundi asperum reddit, ne amantitate via obliuiscantur patrie, Greg. Mor. lib. 23.

Pag. 36. line 6. Diodor. Sic. lib. 4 Rerum. Antiqu.

Pag. 37. line 18. Nemini debet esse mirum si pro peccatis nostris saepe a Deo castigamur: Imo, cum vexamur ac premimur tunc maxime gra-

mas

tias agimus indulgentissimo Patri
quod corruptelam nostram non patitur
longius procedere, sed plagis & Ver-
beribus emendat. Ex Quo intelli-
mus esse nos Deo cura quibus quoni-
am peccamus irascitur. Lact. lib. 3.
Diu. Inst. c. 25.

Pag. 40. lin. 23. *quod si citius*
quam properè legimus tam cito Neg-
ligimus *Auf. Edall. 3.*

Pag. 42. line 5. *Aurem cordis*
tribulatio aperit, quam saepe prosperi-
tas hujus mundi claudit. Greg. Mor.
l. 26.

Ibid. line 8. *Schola Crucis Schola*
lucis, Cyp. Ser. 4. de Immortal.

Ibid. line 22. *Gallo canente suos*
relinquit latro insidias *Amb. Hex.*
lib. c. 24.

Pag. 43. line. 19. *Duris ut illex*
tonsa bipennibus, Nigra feraci frondis
in Algido Per damna per cedes ab
ipso Ducit opes animumq, ferro, Hor.
Car. lib. 4. od. 4.

Pag. 44. line 7. *O Socij neq, enim*
ignari sumus ante malorum O passi
graviora dabit Deus his quoq, finem.
Virg:

Virg. Aeneid. 1.

Ibid line 14. Scilicet exiguo percussus et fulminis ictu, Fortior ut possis cladibus esse tuis. Ouid. ad Lini-
am.

Ibid. line 20. Absit a seruo Chri-
sti tale inquinamentum ut patientia,
majoribus preparta, minoribus exci-
dat. Tert. de Pat. Ut proxima quæq;
victoria instrumentum sequentiis esset,
Iust. Hist. l. 1. Paulum sepulta distat
inertia Celata virtus. Flor. Car. l. 4:
ad. 9:

Pag. 46. line 20. Vni risui, du-
plex respondet lacrimis, Pæz. in o. 1.
Ep. lac. v. 12.

Pag. 47. line 9. Quanto hoc se-
culo persecutionibus, paupertate, Ini-
micorum potentia, vel malorum cru-
delitate fuerimus afflicti, tanto post
Resurrectionem maiora gaudia con-
sequemur. Aug. ad Cip.

Pag. 50. line 26. Exempla &
Similitudines plus valent quam ar-
gumenta. Cicero.

Pag. 51. line 5. Ne inspiciant pue-
ri Pausonis figuras quia imperfectæ,
sed

sed Polygnoti que perfecta fuerant.
Arist. pol. 8. c. 5.

Ibid line 25. Paëz in Ep. Iac.

Page 52. line 13. Frustra appel-
lamur Christiani, nisi & (ammi) Imi-
tatores Christi, qui ideo viam se fecit
ut Conuersatio Magistri, esset for-
ma discipuli. Leo in 7. Ser. de Nat.
Christi.

Page 53. line 3: Totus com-
ponitur orbis Regis ad Exemplum.
Claud.

Ibid. line 13: Vel quod Pug-
nandi forma vel Triumphandi gloria,
utrumq; ex Domine & speculum
Patiendi & Premium patientis. Ser.
in. Cant. Ser. 47:

Page 54. line 16. Coronatur
spinis, qui Martyres floribus coronat
eternis. Cyp. f. 3. de bon. Pat.

Ibid line. 21. Dum legimus &
Andimus quot & quanta ille sine
culpa sustinuit, Intelligimus nos Pec-
catores omnia debere libenter sustinere
Theod. ad Cap. 5 ad Rom.

Page 59. line. 11: Durum ; sed
lenius fit patientiâ. Hor: Car. l. 1. od. 24

Page

Page 60. line 1. *Imbecillitatis Exemplum, Temporis spoliū, Fortune lusus, Inconstantia Imago, Imbecillitatis trutina, Apul. lib. de Deo. Socr.*

Page 61. line 21. *Non modo patienter sed & libenter sed & audenter, ad Tormenta sicut ad Ornamenta, ad penas sicut ad delicias properabat. Ber de S. And. in Ser de triplici genere bonorum: & Aug. Ibat Andreas securus ad crucem: Bartholemaus propriam pellem dedit &c. Aug. Solitio. 5: 23. §. 3*

Page 62. line 6. *Ign. passim in Ep. praefertim ad Rom.*

Page 63. line 3: *De donde salió a quel rox de Daciano, el qual dispues deauer prouado tanto genero de tormentos en el cuerpo de san Vincente espantado dixo Vencidos somos, Lxys de Gran: en la prim. parte Del Amor de Dios: Prud. Hym de Rom.*

Ibid. line. 18. *Omne malum vel timore vel pudore Natura perfundit &c. Christianis vero quid simile?*

mile? quos nec pudet nec pœnite
sed plane antea non fuisse Siquis de-
notatur gloriatur, si accusatur non
defendit, Interrogatus vel ultro con-
fitemur, Damnatu gratias agit, Quid
hoc Mali est? cuius reus gaudet, cuius
accusatio votum, cuius pena felici-
tas. *Tert. in Apologet.*

Page 64. line. 9: In vita
Cypr.

Page 65. line 13. Per patien-
tiam animas nostras possidemus, quia
dum nobis ipsis dominari discimus
hoc ipsum incipimus possidere quod
Sumus. *Greg. & habetur apud Tho.
Aquin. in Euang.*

Ibid. line 24. Nam virtus vi-
dua est quam non Patientia firmat,
Prud. in psych.

Page 67. line 20: Electorum
namque est hic conteri, ut ad pra-
mia debeant aeterna hereditatis eru-
diri. *Greg. lib. 26. Mor. c 18.*

Page 69. line 13. Illa caelestis
Hierusalem non est bellatorum spoli-
um, sed mansuete omnia tolerantium
sperata hereditas. *Basil. in ps. 33.*

Page

Page 70. line 5. *Illā terra
promissionis non gladio possidetur,
nec brachio acquiritur, sed patientia
possidetur, & acquiritur, Amb. In
Ps. 43.*

Page 71. line 6. *Nubecula est,
cito transiit. In vita Inell. Ep.
Sari/b.*

Page 72. line 2. *Nullus dolor
de incurfatione malorum quibus fidu-
cia est futurorum Cypri. cont. De-
metri.*

*Ibid. line 6. Tolle certamina,
Tolle coronas, Tolle cruciatus, Tolle
Beatitudines. Amb. ad ea Verb. Con-
summata omni tentatione. Luc. 4.*

Page 74. line 12. *Ibi. nētor
miles post Dolores, Donis ineffabilibus
cumulatus Nobile perpetuum Caput
amplectente Corona; Aug. in Soliloq.
c. 8.*

Page 77. line 9. *Ecce gaudium
in fine sine fine. Ber. Ser. 2. de rub.
Apost. Non est regnum &c.*

FINIS.